

Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, OCTOBER 28, 1872.

New Series, Vol. IX, No. 44
Whole No. 1430.

POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

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THE UNITED COMMUNITIES.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

TRUST.

I do not ask that God shall always make
My pathway light,
I only pray that He will hold my hand
Throughout the night;
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find His blessed arms
My safe retreat.
If He afflicts me, then, in my distress,
Withholds His hand,
If all His wisdom I cannot conceive
Or understand,
I do not think to always know His why
Or wherefore, here;
But sometime He will take my hand and make
His meaning clear.
If in His furnace He refines my heart,
To make it pure,
I only ask for grace to trust His love,
Strength to endure;
And if fierce storms beat round me, and the heavens
Be overcast,
I know that He will give His weary one
Sweet peace at last. [Selected.]

THE ART OF INSPIRATION.

Home-Talk by J. H. N.

THIS is the promise of God in the new covenant: "I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." This is certainly a promise of universal inspiration. Again: "In the last days, saith God, I will pour out of my Spirit upon all flesh; [not on the leaders of the people merely, but upon all classes]; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." This certainly means that every member of the church shall have the gifts of the Spirit, and shall perform his or her individual part in the great orchestra of God under the power of inspiration. So this promise was understood and applied on the day of Pentecost, when the spirit of heaven filled all believers and overflowed in all manner of righteousness and happiness. Christ always held forth this pledge of universal inspiration. Under his administration it is no more the privilege of one to be inspired and know the will of God by direct communication with him than of another.

As this is true republicanism, so it is the basis of the most perfect unity. There is no danger that the reception of universal inspiration will lead to divisions, collisions or false independence; on the contrary, it will lead to unity and coöperation. Every member in this condition necessarily finds himself in sympathy and congeniality with every other member. To be filled with the same spirit, is the best possible security of sympathy and unity.

The fulfillment of the great new-covenant

promise—the attainment of universal inspiration—is not to come by another miraculous effusion like the first. The original outpouring has never been retracted, but remains in humanity, waiting to be received and realized. We are to find it and take the benefit of it by faithfully, patiently and honestly studying what may be called the *Art of Inspiration*, which will teach us how to yield ourselves to God for the reception of his gift.

You would not expect that a person could go into a machine-shop and use the complicated system of tools and machinery there and get the benefit of them, without some understanding of their powers and method of application. No more can we take hold on God's mind and become mediums of his thoughts, and place our wills in such position that his purpose shall cog into and move us freely, without thorough education in the method and process of inspiration. The first great object in all our schemes of education, should be culture in the art of bringing our hearts and minds into coöperation with God. So we shall approach the spiritual world without fanaticism and become mediums of the resurrection mind.

The great element which qualifies us to enter into combination with God's thought and spirit, is faithful *obedience*. This manifests itself in several distinct ways. In the first place (to illustrate the idea by reference to my own experience), I hold myself open at all times to direct suggestions from the heavenly world. That is, I conceive it possible that God may speak to me in a voice addressed to my inner senses, and tell me to do this thing or that; and I hold myself in readiness for it, determined that I will not be deaf nor dull, but that I will be wide-awake to his call, and that if he tells me to do a thing I will do it, cost what it may. That is the true attitude of the inspiration-seeker, with respect to the direct suggestions of God, viz., one of prompt obedience.

But it is necessary that we should be trained in a great variety of circumstances to exercise our own judgment, and decide upon our course for ourselves. We must not expect always to be told exactly what to do. God does not choose to make any such rule for himself or for us. On the contrary, in a majority of cases he places us where we must seek his mind by studying general principles, and act by the direction of our own judgment. When we are in the highest unison with him, we see as he does; our mind and his are one, as they cannot be if we remain mere passive receivers of direct orders.

When we act without direct orders, what is necessary to secure the general wisdom which belongs to inspiration? The conditions are still

those of obedience. That is to say, I am bound to act with the certainty that what I do is coming to judgment; that I am to answer for it, with loss if it is wrong, and with reward if it is right. Though I may now act in a certain sense upon my own responsibility, I know that my actions will in the future be judged by the Spirit of Truth; and in order that I may do the things that will stand the test of judgment, so that I shall be approved and rewarded in those matters wherein I am left to my own decision, I must improve all opportunities to train myself to perfect congeniality with God and the Spirit of Truth—must open my heart and mind to all those influences that will make me like him, so that in any given circumstances I shall feel and act as he would. In a word, I must cultivate in myself chronic inspiration, that will sway my heart and mind to the will of God in everything I do. Then I shall not require special orders to do right.

Thus the Art of Inspiration rest primarily on two forms of obedience; viz., 1st, thorough obedience to God in matters of specific direction, and 2d, obedience in respect to general coöperation with him, without specific directions.

As the apprentice to a trade first accustoms himself to take specific orders from his master, and to follow them without exacting a full understanding of their reasons, and secondly, trains himself to so understand the business that he can anticipate the master's orders, and do things correctly from his acquaintance with the master's mind, so we must learn on a greater scale, by similar obedience and attention, the whole art of inspiration, whereby we may fully enter into the pentecostal blessings and walk with God according to his covenant.

THE GRAB-GAME WARFARE.

A WELL-KNOWN author has truly said that society carries on business in a spirit which makes the whole a grab-game. The party that has the greatest strength and exercises the most artifice and cunning strategy, manages to get the best in the struggle. Hence the universal reign of strife and oppression, in which the weaker sooner or later succumb. The old story of oppression, in various guises is the wail of ages. The laboring masses born in poverty have hitherto submitted to their lot as though it were their fate; but now thought is agitating this class, and a general revolution in the relations between the employer and employed seems imminent. The press teems with articles on the subject, and circles are rife with theories and schemes for the adjustment of the difficulty. We cite the following emphatic language from an article in a New York weekly, *The New York School Journal*, on "Capital and Labor—Producers and Non-Producers," which probes the matter, and correctly portrays the spirit of both parties:

The working classes justly complain when wrong is done them. But as yet they have not devised an adequate remedy for the very wrongs they denounce. So far as the *strikers* are concerned, we kindly remind them that they do not take in the whole situation—that they are, in their role, to all appearances, as selfish and arbitrary as the men of whom they complain. For this we do not crimi-

nate them. It is the fruit of causes back of and beyond their control, as much as the blind, over-reaching selfishness of the grasping capitalist is back of him and beyond his control. We should therefore, be as guilty of wrong to condemn him inconsiderately as the workingmen are for pronouncing rashly and blindly against a whole class until they have analyzed the causes and provided a remedy not *partial*, as applied to a particular class, but universal, and applicable to the whole country and the world. For any system which solves the problem of the *equitable division* of the proceeds of labor for one country must solve it for *all countries*. There is a generic determination of propelling forces to the same crisis in all civilized countries. Here, then, is a great occasion challenging the combined wisdom of the ages. This occasion cannot, will not, be met by enhancing the complications, by fanning the faggots into a consuming fire that shall sweep away the products of ages without doing anybody any good.

We must find the causes, and supplant them by reverse causes. With all possible respect for demagogism as contrasted with snobbishness, we must confess that we fail to find in the utterances of leaders and papers claiming an unselfish devotion to the rights of labor any evidence that they comprehend the problem, or offer more than a temporary partial cataplasm for a constitutional disease.

The disease is generic; extends through every department of business. Each man seems anxious to get the better of his fellow by natural and legal means. The antagonism is not confined to the skilled mechanic and his employer; the peanut peddler and A. T. Stewart are tainted alike with the same gangrene; and the scavenger has more ground of complaint than the skilled laborer. The virus permeates the very fountains of all life, until we have become inherently corrupt; have attained to a constitutional diathesis of dishonesty; which can no more be cured by a partial antidote, superficially applied, than scrofula can be eradicated by a single plaster on the great toe.

If there is any guilt, it belongs to society in the aggregate, and not to any particular class; and it belongs to all of society to honestly seek a radical remedy, and not to destroy the body to cure the disease.

What we really need is that equity which shall cover the whole body politic, and eradicate from it that which makes man the enemy instead of the friend of his fellow man. Our education and our life motives and ambitions are false in almost every particular. We assume that we may do wrong and escape the consequences; that all our powers have only the use to take advantage of the ignorance and necessities of our brother; and hence we treat him as lawful prey. In this respect there is but little difference between the poor and the rich. All history, all human experience demonstrate that the difference is only in power and opportunity. When the outer garments are all removed, men and women have a fair average morality, or immorality if you like it better.

Now, if these men understand this question and honestly desire to build on a solid basis, they will enunciate principles and rules comprehending the equities of all classes; we are parts of one great whole—all are necessary—all should be useful—and a true thesis will embrace every member of the body.

Caustic as the above is, it is a true criticism of the spirit of the world. So long as this spirit possesses both parties, all attempts at solving the problem will sooner or later fail. Superficial remedies may be resorted to, but experimental trial of them will terminate in their rejection. Two parties actuated by selfishness can never agree on a mutual code of justice. After all human plans have failed, both parties may be led to see that a solution of the whole problem is to be found only by a true appeal to God and the sincere acceptance of him as an arbitrator. In him may be found everything that is necessary to solve all problems, remedy all evils, and harmonize all interests.

The crude and unfaithful manner in which Christ has been presented to the world by nominal Christianity, may have prejudiced the

masses against him as a true, practical guide at all times in all things. If so, more's the pity. Be this as it may, in the general upheaval of society now impending the apathy and insincerity of nominal Christianity and the unbelief of the world, are doomed to meet with a rebuke and judgment that will end in the coming in of Christ as master-counsellor and ruler in all the departments of life. Unbelief is the link between man and his miseries. Unbelief puts God afar off, ignores Christ as dwelling in man, ready to be a present, perfect guide in all things, and depends on self to remedy evils. Unbelief turns away from God, scouts the idea of the existence of the devil and his authorship of the spirit that makes self the center of all things, which results in universal warfare, and all the evils with which society is afflicted. Belief, or, in other words, an intelligent spiritual apprehension and confession of Christ a whole Savior, is the only catholicism comprising all the "*principles and rules comprehending the equities of all classes*," which will show its efficacy by supplanting the spirit of the devil by the spirit of God, substituting peace for discord, love for selfishness, unity for disunity, heaven in the place of hell.

New York City.

M. L. B.

From the Congregationalist.

THE NEW POLITICAL ECONOMY.

BY REV. JESSE H. JONES, EAST ABINGTON, MASS.

A workingman has said that "the Labor Reform movement means a new political economy." His remark is true and profound; and shows that now, as ever before, all the philosophers are not in the ranks of the bookmen. A brief space has kindly been granted me in *The Congregationalist*, wherein to set forth, from the standpoint of a Christian minister, an outline of the foundation and form of that "new economy." Before proceeding, however, let me express my conviction, that the Labor movement is as truly a legitimate and necessary outgrowth of Christianity as was the Anti-slavery reform; although the most of both its friends and foes strenuously deny such an origin.

THEME. *The having "all things common" is the ONLY CHRISTIAN form of work-life; and there is involved in it a system of political economy, which is new, true, and a revolution.*

First. Community of goods is the only Christian form of work-life.

1. Jesus Christ taught this in a concrete and applied form, as was his wont; and the doctrine was an essential part of this system.

Perhaps the strongest recorded instance of this teaching is in his interview with the rich young ruler: see Matt. xix: 16-30; Mk. x: 17-31; Lk. xviii. 18-30. This man had property of a sufficient amount to be called rich. Jesus required him to give it all away and follow him; which last phrase means, in our modern speech, to work all one's life as Christ's disciple, in the service of others, for nothing; i. e., without pay. In this teaching, if in no other, Jesus spoke the death-doom of the pay-idea. His teaching in this instance was merely the application to this one person of an universal principle which is *generic* in "Eternal Life." That he intended the teaching to have an universal application is evident from the conversation with his disciples which followed at once upon the going away of the young man. When Jesus said, "How hardly shall those having riches enter into the Kingdom of Heaven" he directly applied his teaching to *property holders as a class*. "Having riches" and having property are synonymous phrases; as is evident from the fact that when his disciples said in response to his startling declaration, "Lo we have left *all* and followed thee," he praised them in the strongest terms, as having acted upon his law.

Jesus Christ required all his disciples to give all their property, and work all their lives as *he did*, for others, without pay. It is foretold in the Bible, and all Christians believe the prophecy, that one day the whole human race will be his completely obedient followers. If so, on

that day no human being will own any property. But the property will remain. Jesus Christ was not Alaric; nor are his followers Huns. The title will not rest in the individual. Where will it rest then? There is but one other place where it can rest, and that is in the community. Christianity is the extinction of autocratic individualism, which in work-life is individual ownership of property; and is the substitution in its place of co-operative communism.

Objection. The general teaching of the Church has been, at least so far as I know, that this requirement of Christ was merely a special test to show the young ruler his selfish heart, and that wealth was his idol. To this I reply: first, *there is no ground in the record for such explanation*; and second, aside from a few possible, and in any case extraordinary exceptions, all persons whom I have ever known or heard of, in the church as well as out of it, are substantially in the same state of mind as the ruler was; and so Christ's command applies to them equally as to him.

II. The Pentecostal Church was the model of all Christian organisms for all coming time.

The Jews were the most religious nation on the globe. They had been trained through fifteen hundred years for the coming of the Messiah. The one hundred and twenty were a part of the most religious portion of this most religious nation. They all accepted Jesus as the Messiah. Among them were those who had been most intimate with him, and had received his most explicit teachings. They had a fullness of knowledge of the details of his life, and of his sayings and ideas, which no other men can ever possess; and they were penetrated and dyed throughout with his spirit and character. "The day of Pentecost was fully come." We know that, as a rule, only the more devout and spiritual would travel scores and hundreds of miles to attend a religious festival. A great number of such persons had come up from every nation under heaven to attend this one. God in a miraculous manner never since paralleled poured out his Spirit upon them; and in one day converted to Christianity three thousand of the most reverent, devout and pure-minded, from among the most religious people on the globe. Then the whole body of Christians organized a Christian community. The leaders overflowed with the ideas and spirit of Jesus. The multitude felt the very enthusiasm of devotion to their newly found Messiah. And in the noon-day blaze, the calcium and magnesium flame of that supreme hour of human history, wherein were concentrated fifteen hundred years of special religious instruction, the whole of Christ's teaching and life, and the consciously felt guiding presence of the Holy Spirit, this great multitude, with unanimous action, organized a *commune*. Were they not, then, more likely to possess Christ's pure idea in their hearts and minds, to conceive the perfect form for its expression in their imaginations, and to be able to realize that form exteriorly in their communal life, than could be later converts from a paganism so debauched that some of the instructions which Paul felt compelled to give his church members are instructions which it would be a disgrace forever to any church in our land now to need?

III. Community of goods is the only form of organism fitted for the natural and complete expression of love. Seeds bring forth after their kind. So do human hearts. Selfish hearts bring forth after their kind, not merely selfish, individual acts; but also a *selfish structure of society*, one organic trait of which is individual ownership of property. Loving hearts bring forth after their kind not merely benevolent individual acts; but also a *benevolent structure of society*, one organic trait of which is community of goods. The illuminated mind, by an immediate, interior intuition, sees that in the sphere of work-life the only form of societal organism corresponding to the life-germ of Christian love is community of goods; that is, it sees that the teachings of Jesus, and the structure and practice of the Pentecostal Church, were the expression and embodiment of the eternal, organic truth of God concerning the Christian structure of society.

Second. This Christian system of political economy is new, true, and a revolution.

Political economy has primary reference to the structure of society considered as a wealth-producing organism, and to the laws of action under that structure. But there is a deeper question; viz., that of life-germ which determines what the organized form, or stalk, will be. An adequate science must needs, then, take account of this life-germ first.

I. The new Political Economy must have a

new life-germ. This is CHRISTIAN LOVE. This is the new divine life-force, pouring straight out from the heart of God, which, through Jesus Christ as the channel, was brought down to the human race. Jesus taught it as a doctrine in the New Commandment. He exemplified it as a practice in the washing of the disciples' feet. Love in its wholeness looks two ways, Godward and manward. Love looking manward is a life-force struggling, with divine energy, to organize a new and corresponding structure of society. This new life-energy uttered as law is, *LIVE TO HELP LIVE*.

II. The new Political Economy must have a new end in which it will ultimate. This end is the acquainting and harmonization of the human person with God. The complete and perfect realization of this is only possible through a complete societal organism. The new political economy will have then a double end: viz., the perfectly organized community as the structure through which the individual can be perfected and afforded the opportunity to life—the perfect life. These ideas are not new, but the application of them is. It is certainly new to most Americans to take the most sacred religious doctrines and make them the vital elements of a new kind of secular life; but that is just what is now proposed.

III. The new Political Economy must have a new structure of the societal organism, corresponding to the new life-germ, and which shall naturally tend to the achievement of the new end.

1. There must be a new architectural law for this new structure. It is this: All power belonging to human beings as members of the community, belongs to the community in its unity and not to the individual members separately. Every New England town is a *political* exemplification of this law. Each town should hold all *property* power as it now does all *political* power.

2. The new Political Economy must provide a new law of production and distribution. That law was long ago uttered as follows: "From each according to his abilities: to each according to his needs." God acts upon this law. He needs nothing, and we can give him nothing. We need everything, and he gives abundantly to supply our needs. Jesus Christ acted upon this law. He needed from mankind only food and clothing, and he received from them only these. We needed Eternal Life, with all the unspeakable blessings involved therein. He possessed them all in abundance, and gave them all at the greatest cost, without stint, yea as a free gift without money and without price [pay].

3. The new Political Economy must establish a new relation between labor and material things. The fundamental fact of such new relation is this: *THERE IS NO CAPITAL BUT LABOR*.

Sentient beings only have rights. Things have no rights. Capital, as that term is now used, will become extinct as a factor in the problem of the distribution of the products of labor. The law is this: the current productions shall be distributed to the living people according to their needs; the past productions shall be used by the living people according to their powers. Hence, things can never be used as an instrument with which to tax human labor.

But I have already, I fear, more than filled the space so kindly allowed me, and cannot unfold the subject further.

I will only add that the new political economy will exterminate every form of business-life which now prevails in our land; and will put totally new forms in their places. *AND THE TIME IS AT HAND*.

In reply to a personal allusion made to me in these columns, it may be proper for me to say that I am devoted to the reproduction of the Pentecostal Church upon this earth, both in spirit and in *form* as a Christian commune; and God helping me, I am ready to make any sacrifice, even to the uttermost, to accomplish this result. Being so disposed, I turn to my fellow-Christians and ask, Where are the disciples of Jesus who will join with me? and where are those who are willing even to entertain and discuss such a momentous subject?

SECONDARY EFFECTS OF QUININE.

Wallingford, Oct. 20, 1872.

DEAR EDITOR:—I wish the medical man on your staff would enlighten us as to what might be called "the secondary effects," if there are any, of quinine used as a medicine. An Indian doctor of my acquaintance is firm in the belief that it "gets into the bones," thereby doing serious damage to the patient. Several times I have been solemnly

warned that I was in some mysterious way injuring my constitution by taking an occasional quinine pill to keep off the "shakes;" that in some way my blood would be permanently inoculated, or some dread calamity befall me.

Sharing to a certain extent the prejudice against quinine, I took occasion the other day, chancing to meet Dr. Bacon on the street, to ask his opinion on the subject. The Doctor is, perhaps, our highest medical authority in New Haven, and as he once delivered us a course of lectures, I felt free to question him a little. Recognizing a student, he stopped and gave me a careful, scientific opinion. Not being a "medic" I did not retain it verbatim, but in substance it amounted to this: while the excessive use or rather abuse of it may in some cases produce nervous disorders, the proper use of it is in the highest degree beneficial. "As to its affecting the bones," he concluded, "the notion is simply absurd." I have thought that quinine might be associated in the public mind with calomel, or some such drug, which produces in after years some dire disease. Cannot your medical editor set our minds at rest as regards this point, at once and forever? STUDENT.

Our medical editor says Dr. Bacon's view is unquestionably correct.—ED.

AMONG THE TREES.

BY CHARLES ELLIS.

AMONG all the trees that grace our grounds, we are by no means slow to single out the Norway Spruce for general favoritism; its graceful form and enlivening evergreen help dispel even the drear of winter; being a northern tree it grows thriftily in this climate and makes a good weather-breaker. I would plant every hillside with Norway Spruce. Every unsightly place may be made graceful and profitable by these beautiful evergreens. The native Spruce is also worthy of more esteem than it usually gets, and may with much advantage be planted on ground that is otherwise unprofitable.

Without pretending to classify our trees, either for beauty or usefulness, we come next to the Weeping Birch, with its white trunk, drooping branches and deeply scored leaves—a tree of graceful beauty that never fails to satisfy æsthetic taste. There is the Tulip tree, whose clean trunk and handsome leaves may possibly appeal in vain for protection against the ax, but its beautiful flowers will sing with more persuasion, "O, woodman, spare that tree." In years to come our men and women will remember many a healthful frolic of their youth beneath its grateful shade. The Chestnuts too, with their finely rounded tops, lend their share to the pleasure and variety of our home; these were brought by some of our people from Connecticut, for although they grow luxuriantly and appear to be perfectly at home among us, for some reason or other they were unable to gain a foothold among the forest trees here; but where the Chestnut failed in its fight for territory man has stepped in to help it, and now we have some thriving specimens where Chestnuts never grew before.

Lindens, Oaks, Walnuts, Ashes, Beaches, Maples, Horse-chestnuts, Mountain-ashes, and many others, help to make up the beauty of our woods and lawns. Among the smaller varieties, one of the most pleasing is the Mountain Pine, a low, spreading, shrub-like Pine; it appeals to one's love of novelty, at the same time there is something about it that borders on the comic; a pine in every sense of the word, cones and all, except that instead of making your neck ache by looking up one hundred feet or higher, it spreads itself on the ground for your inspection and admiration; it invites you to peep down and look at a charming shrub.

Another novel production of nature is our dwarf

Juniper, a pleasing sight, something like a patch of heath on a moor. Although a native shrub, it ought no less to have a place on every lawn or pleasure ground. Who has not read of the Yew tree? and those who have traveled in Europe have probably seen the sturdy old fellow 12 or 15 feet in diameter, with its round or broom-shaped top and a foliage somewhat resembling that of our Hemlock; but how few know that we have a Yew that is native with us; its leaf, berry and wood is quite similar to the European Yew, but it seldom grows thicker than a man's thumb as it creeps near the ground peeping over fallen logs or decaying stumps; it is a fine evergreen, and often called the Ground Hemlock. Take a walk in the woods, ye students of history, and when you have found the Ground Hemlock, it will call up to you associations with histories the most ancient. From time immemorial the wood of the ancient Yew has been valued for the making of bows, and for this purpose its growth was matured perhaps before the tillage of cereal crops. So high a value was set upon it among the ancient Britons that they consecrated the Yew with their places of worship, and it was held to be a sacred tree. And to this day in England may be always found the Yew in the oldest church-yards. You will sometimes find a cluster of Yews away off on a down or in the middle of a cultivated field; and if you can trace its history, be sure you will find the spot was once the site of some ancient place of worship; and those sacred trees have borne the brunt of storms that have leveled all around them with the ground.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, OCTOBER 28, 1872.

We call special attention to the article in our present number on "The New Political Economy," by the Rev. Jesse H. Jones of East Abington, Mass. Objections might be taken to some of its positions, but it is on the whole a grand defense of Communism from the Bible standpoint. That ministers in good standing are at liberty to thus boldly discuss this subject, is one of the best signs of the times.

THE EQUAL DISTRIBUTION OF WEALTH. *A Discourse before the Broome County Polytechnic Association, Binghamton, N. Y., June 26, 1872. By David E. Cronin, Counselor at Law and Editor of the Binghamton Times.*

NOTWITHSTANDING the title of this pamphlet of 32 pages, the author fills up 20 pages before mentioning the subject of Capital; then states that time will permit him to give but a brief and imperfect abstract of his views on this question. What he could have said if he had taken more time is for himself alone to determine, but what he has said covers only little more ground than is usually fought over by the agitators of the Capital and Labor questions. The author claims that the unequal distribution of wealth is the source of a vast proportion of the most intense sufferings of humanity and of nearly all the crimes; and he proposes education as the great panacea for the evil. This is one step in advance of the generality of such reformers, for they usually have nothing very practical to propose; but why weaken such a proposition by claiming an equal distribution of wealth as the natural sequence of education? The ultimate object of education is to give, not an equal distribution of wealth, but equally to distribute knowledge; and the true friend of the workingmen is not he who appeals to their avarice or to their sense of suffered wrongs, but he who seeks to stir up among them a thirst for knowledge

that will not be satisfied with anything short of true ideas upon every subject that presents itself. When the workingmen gain such an education as this they will find that truth, and not capital, is all-powerful, and that sufficient Capital to complete their happiness will naturally follow the pursuit of truth. For the employer who is less educated than his men will soon find it to his advantage to make their superior knowledge a partner of his business. This is occurring every day; and the employer whose standard of education is higher than that of his highly educated men will make common cause with them in the love of science and truth. In either case the workingmen have the game in their own hands, and can better afford to wait than to fight. By all means educate the workingmen, educate everybody to the fullest extent possible; let every effort of every reformer and legislator be bent in that direction. That education will ameliorate the condition of the workingman to an incalculable extent is most true; it will enable him to reason from cause to effect; it will enlarge his heart to contentment with his circumstances; he will find pleasure in his leisure hours for scientific pursuits rather than envy the superficial pleasures of the wealthy; and his mind, rendered eminently practical from the nature of his pursuits, will develop discoveries of benefit to the world. But so long as exchange of value exists there must of necessity exist an unequal distribution of wealth.

It is very probable that all the present troubles between Capital and Labor form only a parenthesis between the greatest ignorance and the higher stages of civilization. So long as men were utterly ignorant they were entirely subservient to their employers, whom in their ignorance they regarded as their rightful masters. The idea of a "labor strike" would have sounded ridiculous in the ears of our forefathers, whether employers or employed. With the educating of the very ignorant classes commenced a verification of the old proverb, that "a little knowledge is a dangerous thing;" but we must of necessity pass through this epoch of a "little knowledge" before we can pass on to the age of a more complete educational system. We see no cause for alarm or signs of general collapse in all the combinations of Labor against Capital, or of Capital against Labor; both will suffer in the fight as combatants always do, but both will learn valuable lessons; it is part of an educational system that a higher power than man is pushing on to perfection. It is natural to suppose that when the very ignorant began to be enlightened, the first idea that would strike them would be, the injustice of those who for ages had kept them ignorant and in poverty, and that such a discovery would bring them into a state of extreme dissatisfaction; in which they could be easily swayed by ready talkers who had a misguided zeal for their welfare, or who selfishly preferred public speaking to honest labor. To both these classes of agitators have the operatives fallen victims, and their lesson is proving a costly one; but they need not rue it, for practical minds must needs learn practical lessons, and their education will be the more thorough for it.

The burden of Mr. Cronin's tract is, that the excessive miseries suffered by mankind are owing to the unequal and unjust distribution of wealth, but it must be apparent to the most superficial thinker that if all the wealth of the universe were equally divided to-day the division would again become very unequal before to-morrow morning, and the debauches of the incontinent would probably entail such miseries on the world as has never yet been seen. An equal distribution of wealth must be a mere chimera in any other state than that of Communism. If Mr. Cronin means to set up the standard of Pentecostal Communism as the legiti-

mate result of a thorough system of education, there is no doubt of the soundness of his position; and to this all things are slowly but surely tending, whether agitators and reformers interfere or not. But a merely intellectual education will be found inefficient for the accomplishment of so desirable an end. Such an education will only solve a part of the problem; it will make men more refined in seeking selfish ends, but their motives will nevertheless be selfish; and so long as such motives exist there must necessarily be more or less clashing of interests and consequent contention. The hearts of men must be educated no less than their minds, so that they may learn to unite with a higher power, which will impel them to act in the interests of one another instead of for self. Until that lesson has taken deep root with both the employers and the employed there will still be strife. In fine, until Christ reigns in the hearts of men we need not look for peace.

A. E.

COMMUNITY JOURNAL.

ONEIDA.

—The Midland Railroad Company has just begun to fill the fifteen hundred feet of high trestle-work on the O. C. domain with earth.

—The agents go and come at their appointed times without leave-taking or ceremony, but on their return they feel the home comfort and home welcome very quick without shaking two hundred hands. Three dropped into the home circle last week—one from the far West, another from the East, and one from nearer home. They all have their little stories to tell. A. B. said that he had seen the Separatists at Zoar, and told the family about them. Another told of badinage about the Russian princess whom the papers say is coming to dwell with so simple and unconventional a people as we.

"Has the Russian princess come to O. C.?" said a Saratoga merchant; "if she has I am coming to join you."

One whose business detained him in New York says:

"As I was going down Broadway one afternoon and, on the opposite side of the street, was passing the great white façade of the Grand Central Hotel, my attention was caught by a crowd that was standing still upon the curbstone. They had their necks craned, and appeared to be studying the signs of the sky. Yankee-like I joined this crowd and tilted my head back for a look upward; but my eyes did not rise above the fifth story of the Grand Central. Away up there, filling several consecutive windows, were the chiefs and squaws of the Indian delegation that has just been to Washington to talk with the "Great Father." They were the troublesome Sioux and Arrapahoes in war-paint and feathers and bright shawls. They were looking down upon the glitter and turmoil of Broadway with the dumb, inarticulate wonder that you sometimes see in the faces of cattle. But for the slow movement of their heavy jawed faces as they turned their heads, now toward the Battery, and again in the direction of Grace Church, they might have passed for bronze statues of a powerful mold and merciless expression. Seen closer, a day or two later, they gave a sense of the sharpness of savageness never before felt. Our Oneida Indians give no such impression as do these red men. The Sioux appeared more massive, more copper-colored, and infinitely more ferocious than the Oneidas. Looking at them, it seemed hopeless to expect permanent reconciliation or civilization from such beings, but perhaps not."

Two of the agents just returned, on comparing notes, found to their amusement and chagrin that they had passed the same night at different hotels in the same town!

—Mrs. H. A. Noyes is visiting O. C. from W. C.

—Arrangements are making for the winter's schooling, and a committee has been appointed to provide a course of lectures for the family entertainment.

—The public reading for half an hour in the Hall every evening is from Richard Grant White's book entitled, "Words and their Uses." This book commends itself to us as the sincere and clever effort of an honest lover of good English to save his mother-tongue from degeneracy through careless usage. It is moreover highly readable and popular. Its comments upon the usages of words are always interesting and often witty. What the author says about the misuse of the high-sounding word *inaugurate* reminds us that a man once said in our hearing, when we were abroad, that, "*The inauguration of the opening of a university had just taken place!*"

—Steam from the boiler at the dye-house has been carried into the barn, where it can be used for steaming vegetables, and pullies are being arranged there so as to enable the farmers to cut their hay by steam-power.

—Several peacocks lately roosted on one of the new steam-pipes at the barn. The vain creatures may have thought while their toes were pleasantly warming in the morning, that the steam was put in there expressly for them, but the man who built the fire under the boiler says that they soon began to show signs of perturbation, and finally of down-right agitation. After danoing about on the hot pipe for a time they found it convenient to let go of it.

Oct. 22d.—Two beautiful mellow days this week with a sweet south wind. The fine weather and a sharp industrial appetite make it pleasant husking corn in the barn. A series of "bees" has been started for husking before breakfast, and the company that gathers on the broad barn-floor between seven and eight o'clock in the morning is a merry one, and they do a good bit of work. That was a good phrase of Fourier, "attractive industry," and we can truly claim it for Community "bees." In these there is not only a mingling of the sexes but a general commingling of the old and young. In the "bee" this morning there were men and women of seventy and people of both sexes of intermediate ages down to girls of fifteen. In this unity of the old and young there is something worth the attention of those who would make a model society. Fresh young life for sparkle, and vivacity and years for wisdom and depth. The combination of these makes a happy society.

—Sitting in front of the cows at the "husking bee" recalled some reminiscences of milking when the Community was poor and employed no hired labor. The Community men were wont to take turns at it, five of them milking for six months at a time, and then being relieved. It was a somewhat disagreeable chore, involving a start at five o'clock in the morning but, it had its little perquisites. These were two, first, an extra leisure hour at noontime, second a short piece of red soap scented with sassafras. The first of these emoluments was for the benefit of the individual, the second was for the benefit of society. One ingenious youth, who milked with the Journalist, and is now climbing the hill of Science at Yale, used to lighten this fragrant labor with curious calculations. He began by reckoning the number of days of his term, and then determined the number of milkings he would have to perform; next he found out the number of cows he would have to milk, and finally by averaging the labor of milking his six cows, he made a nice estimate of the number of *manipulations* he would have to make in the time that remained to him. Don't you think such a boy ought to go to College?

—One of the signs of the unity and flexibility of the Community, of which we have lately spoken, is

seen in the hearty readiness with which new and revolutionary manners are adopted at the suggestion of the scientific and spiritual. Up to this 20th day of October, 1872, the Community, like most families, has taken three meals per day; and the routine of breakfast, dinner and supper has been as practically invariable as the rising and going down of the sun. To-day, after the presentation of scientific physiological reasons by Drs. Noyes and Cragin, and the more cogent spiritual reasons suggested by N., behold a new regimen begun without opposition, almost without discussion. The family breakfast hours are now from 8 to 10 instead of from 6 to 8 as heretofore, and the dinner and final meal for the day is served at 3 P. M. The medical men say that the eating of three meals per day is a habit and not a natural instinct, and that it has been conclusively proved that better digestion, better assimilation, better sleep and brighter faculties, are the rewards of those who limit themselves to two meals. The physiological view of the change commends itself to us, but we are happily reminded by one whose eye is always on spiritual things that the great boon of correct dietetic habits is not primarily good digestion but a clearer spiritual life. Here is what he has said about the change we have just made:

"God's object in these dietetic changes is to get us into a bodily condition most favorable to *good spiritual experience*. If the ultimate end of what we are doing were simply good health, I should not have much interest or ambition about it. But the state of the body has a great deal to do with our religious experience. In T.'s case, for instance, she had been through a long course of fasting—had parted with forty pounds of total depravity, as she expressed it, and was in a bodily condition favorable for a good experience. So with H.; she had been pinched off from all the comforts of the senses, had been kept on fever diet for seven or eight days, when she had that bright religious experience. God will teach us and show us ways to reduce the flesh and keep our bodies in a state where we shall have just such experience all the time."

Nor is this change of meal times the end of the turn-about. The evening meeting, the choicest hour of the day, has been put forward an hour, and is now held from seven o'clock till eight instead of from eight till nine as heretofore. The result of these changes thus far has been to promote sociability and break up habit in a manner that is eminently pleasing to the spirit of Communism. Habit is a tyrant, and it is good to rebel against it from time to time. Furthermore, we have a notion that it is possible to really hoodwink the devil when he thinks he has got you started on some track, where he will be sure to find you for all time, by suddenly switching off and making him lose the scent. G. W. N., who was a bright social artist and would have enjoyed being with us at this time, once put this idea into the following verse:

HARD TO FIND:

A ROMANCE OF VARIED LABOR.

One day old Nick, quite vexed in mind,
Set out, young Roger Right to find,
Who'd broken the old selfish rule
By joining a Communist school.
"I'll seize the chap," old Nick did cry:
"He on my toasting-fork shall fry."
"I'll allow folks thus to live together,
Will make for me the worst of weather."
So, dressed in his best suit of black,
He sallied forth and took the track.
Arrived hard by the Commune's door,
He cocked his eye each nook 't' explore,
Then, scowling, gave a sudden knock.
A damsel opened at the shock.
"Is Roger Right within?" quoth he;
"He's one of us: please wait," said she,
Then went, returned, and straight replied,
"Though often he does here abide,
Of him I now can see no signs:
I think he's yonder, trimming vines."
Old Wicked, wrathful, marched away
Where clustering vineyards smiling lay.

The lads, as fell his shadow dun,
Looked up to see what barred the sun.
"Know you one Roger?" he began;
"Right well," said they, "a jolly man,
And often here; but as it happens,
He just now left to work on traps."
The factory loomed in distant view;
Thence Satan strode, sharp on the clue.
The roar of engines, crash of drops,
Almost his sense of hearing stops;
But does not drown the thundering shout
With which he calls young Roger out.
A workman answered him more near,
"You're just too late to find him here;
His hour was up a short time since,
Most likely now he's bottling quince."
Old Cloutie turned in deep disgust:
To take the back track now he must
To where, in building called Tontine,
The fruit preserving group are seen.
To question, "Where is Roger?" one
Replied, "He has this moment gone
To reinforce his store of knowledge
By study in an eastern college."
The demon, with a strange grimace
And sulphurous odor, left the place;
And when e'er long to Yale he came,
They told him Right was trapping game.
"No use," said he, "to seek the wight;
He's always just beyond my sight:
Where next he'll be, no one can tell;
I'll give it up and back to hell."

WALLINGFORD.

Monday, Oct. 21st.—We begun yesterday to have only two meals a day just as O. C. did we suppose; breakfast at eight and dinner at three. Some of the folks thought the day seemed much like a good old-fashioned Thanksgiving Day. In the evening all were unanimous in saying that they had had a good day. "It is wonderful," said one, "how a change, which to an individual acting alone might seem very difficult, is easily effected when the whole Community enter into it."

—Perhaps you will enjoy a good laugh as we did over the following, taken from an article in the *Galaxy* entitled, "Saved from the Mormons." The writer gives it as an illustration of the way the saints quote Scripture to suit their own purposes, but we don't believe but what it is a burlesque. It is a bit of a sermon delivered by Heber Kimbal:

"Seven women shall take hold of one man. There! (with a resounding slap on the back of the nearest subject for regeneration) what d'y'e think o' that? *Shall! shall!* take a hold on him! That don't mean they shan't, does it? *No!* God's word means what it says, and therefore means no other wise—not in no way, shape, nor manner. Not in no way, for he saith, 'I am the *way*, and the truth, and the life;' not in no *shape*, for 'a man beholdeth his nat'ral *shape* in a glass,' nor in no *manner*, for 'he straightway forgetteth what manner of man he was.' Seven women *shall* ketch a hold on him. And ef they *shall*, then they *will!* For everything shall come to pass, and not one good word shall fall to the ground. You who try to explain the Scrip'ter' would make it figurative. But don't come to me with none of your spiritooalizers! Not one good word shall fall. Therefore *seven* shall not fall. And ef seven shall ketch a hold on him—then seven *ought*; and in the latter day glory *seven*, yea, as our Lord said un-tew Peter, 'Verily I say untew you, not seven, but seventy times seven'—these seventy times seven shall catch a hold and cleave. Blessed day! For the end shall be even as the beginning and seventy-fold more abundantly. Oh, the work of the Lord is gu-lo-rious!"

THE HIGHER STANDARD.

Evening Conversation at O. C., Oct. 17, 1872.

W. A. H.—H. remarked some evenings since, that he had sometimes been tempted to wish the standard of the Community in respect to religious experience would be lowered, so that he could more easily conform to it. That is a very natural temptation. Doubtless many persons in the Community have encountered it at some stage of their experience. And the temptation is by no means confined to the Community. Ordinary churches have to meet it; and, unfortunately, in some cases they actually lower their standard so as to make it comport with the average daily life of their members.

Having commenced with a high standard, gained from the Bible and from some personal communication with the Spirit of God, they soon find that it does not suit the majority of professing Christians, and so gradually modify it. This we know to have been the case with the Methodist churches. Their founder, John Wesley, believed in the possibility of salvation from sin, and would have raised high the banner of Perfect Holiness; but his followers were not generally prepared for it, and so the doctrine of "falling from grace" became a special feature of Methodism. It is a special feature of Perfectionism that its standard of Christian experience has not been lowered. So far at least as our leader is concerned, it has had an upward inclination from the time of his first confession of holiness. Some of his followers may have stood still or retrograded, but his course has not been modified to suit them. On the contrary, he has ever called them to better experience, to higher attainments, to more perfect fellowship with God. The motto he adopted at the outset of his religious experience, "to be a young convert forever," is his motto to-day. In this fact, that our religious standard has not been lowered, and that our leader has never abated the zeal he had when the love of God first filled his heart, I find the greatest comfort and hope; it is an earnest of the Lord's purpose to perfect us and use us in introducing his heavenly kingdom. Had our standard been lowered from time to time, and were the tendency still downward, we might as well abandon our hopes, so far as expecting great results from our movement as a religious organization is concerned; for we should soon think of the 7th chapter of Romans as describing good religious experience, and the step is short from that point to the "dead level" of worldliness.

W. H. W.—It "is the flesh," the natural life, that shrinks from a high gospel standard. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." In the midst of this conflict the temptation is strong to lower the standard. The flesh shrinks even from the standard of the law. "The law was weak through the flesh." The spiritual man loves the high standard, and finds it easy to conform to it.

G. E. C.—I have met the temptation spoken of; but when I overcome it I am always thankful that our religious standard is as high as it is; for I see that salvation itself is dependent upon our conforming to the highest standard, even that of Christ himself. He said, "Be ye therefore perfect, even as your Father in heaven is perfect."

G. C.—Lowering the standard of righteousness is only one way of compromising with evil, and it is our business as Christ-seekers to war against it, rather than to compromise with it.

W. A. H.—The third chapter of Philippians shows what an exalted standard the Apostle Paul had: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

W. H. W.—A true church will not only have the Pauline standard in personal experience, but it will also make room for the most inexperienced believers. As Mr. Noyes somewhere says—"It was the special glory of the Primitive Church, that its platform was broad enough to hold all believers—from those who were just beginning to struggle with sin to those who had attained perfect and everlasting holiness. It made room for all; gave

a home of union and love to all; and every one, whether weak or strong in faith, found there his portion of meat in due season. The platform of the Primitive Church was a way of holiness, reaching from the very foot to the very top of Zion, easily accessible to the world at one, end, and opening into the glories of eternity at the other."

W. A. H.—No system of education is considered complete which does not provide for all classes of students—for those who study the lowest branches as well as those who study the highest—those who go to primary schools as well as those who go to colleges and universities; and so no system of religious culture is complete that does not provide for all who have set their faces heavenward.

MY HOLOCAUST.

I.

I SOMETIMES make a special sacrifice of sentiment to reason. "My holocaust" (as I call the offering) usually consists of old letters, papers, scraps, and various nick-nacks, stowed away in trunks, boxes, and old portfolios. In this heterogeneous mass there is, perhaps, nothing that does not seem very precious to me: yet a stranger, on surveying my treasures, would probably say that they are of no use to anybody.

For years, perhaps, the touching cry of sentiment rules me. I cherish all my letters; I hoard every token of friendship. But surely as the winter follows the summer, so surely there comes a time when I hear the quiet tones of conscience telling me that the childishness of sentiment has had its day. My love of order is appealed to, my good sense, my conscientious judgment of the past. I cannot stop my ears; I can only compromise. This indeed is all demanded of me. I am ruled so far as to look over my treasures and sort out those I hold most precious, yielding the others a "burnt offering" on the altar of duty. Just now I am performing the rites of the fourth holocaust of my life. (Might I not measure time by my holocausts as the Jews did by their Passovers, and the Greeks by their Olympiads?) This last sacrifice of mine has its peculiar interest, for not only have I my own letters, note-books, papers, and other treasures to look over, but those of some friends, who, as Mr. Cardross would say, "have gone away."

My rites are not saddening. For a day or two I have sat in my room reading and sorting: on one side a huge pile for the devouring flame; on the other side a smaller pile, thought worthy to be locked up in brass-bound, rosewood boxes, or stowed away in portfolios, and put back in the attic.

In these piles are domestic letters, full of gossip about putting down butter and making cheese; about rag carpets, and three-ply carpets; papering; home-dyeing; gardening, and receipts for sweet-cake and tempting dishes. There are business letters; letters before and after marriage; love letters in daintily embossed envelopes (I wonder that they have not already consumed themselves), into whose mysteries we dare not let our readers peep. Lo! here is a Valentine, in which wreaths of roses and convolvuli enclose the lines:

"Can emblems, words or letters show,
My fixed and pure affections?—No!
Yet this may give some pledge to thee,
And speak in silent love for me."

Here in the corner of this envelope is a letter written by a two-year-old baby to its mother (his hand was held of course), and here is his own first boyish scroll—

"DEAR MAMMA:—I love to go out out-doors and play. I love to play in the dirt. I went to ride. I love you. Good night."

Amongst the mass of letters some are punctil-

iously dated, others not. Some are written on blue paper, others on white, or tinted, gilt-edged. I find the Spencerian handwriting, and the Italian, and the English; the bold and the cramped; the masculine and the feminine; the firm strokes of maturity, and the trembling lines of age. Here are photographs and visiting cards. Here and there I find a lock of hair folded in a bit of silk tissue, or braided and tied with pink ribbons. In that package are Bible-notes, notes of lectures and notes of criticisms. In this envelope is a French correspondence between two school girls. Here is a letter all "tattered and torn," folded up very small. The handwriting we know well. It is from X., our lifelong friend and adviser. The letter is amusing in its didactic simplicity. I cull a few sentences:

"Industry without Good Order is a bustling, blundering, forlorn old bachelor.

"Good Order without Industry is a puttering, fretful, dried up old maid.

"Industry and Good Order married 'in the Lord' are a fruitful and blessed couple.

"When you see anything out of place or out of repair, either put it in order yourself or find the person whose business it is to attend to it, and set him or her at work.

"It is best to spend some time every day in putting things in their right places.

"Love and heavenly fellowship are the true rewards of industry and good order."

Here are some weather-beaten, time-worn leaves from a journal for the spring of the year 1839. The first date is in England, the rest on board a Bristol steamer. It speaks of delay, of melancholy, and sea-sickness. Here are the last sentences:

"Tuesday Night.—A pretty hard gale blowing. We have up all our sails."

"Tuesday Morning—1-2 past two o'clock.—We are a wreck. The top-mast, gallant-mast and royal mast are broken off and nearly all the passengers are alarmed —"

but our readers need not be "alarmed," for we have every reason to know that the passengers, the journalist not excepted, landed in America and in safety.

Here is a long and comforting note to an invalid; it opens thus:

"DEAR S—: Your note dropped honey. It was perfumed with that sweet essence distilled from suffering. It was Miss Hannah More. I believe, that prayed that she might *grow old gracefully*. I think that you *suffer gracefully*."

(To be continued.)

MR. SEWARD'S CHARACTER.

BY THEO. L. PITT.

IT is related of Mr. Seward that the only epitaph he wished placed upon his tomb was this: "He was faithful."

This trait of faithfulness—faithfulness to his friends and to his principles—was perhaps the most noble and conspicuous element in his character. Every one remembers that the greatest disappointment of his life, politically, was his failure to receive the nomination for President by the Republican Convention at Chicago in 1860. He was the father of the Republican party; up to that time he had been its leader and standard-bearer. As an exponent of its principles there was none abler. Foremost among its mighty men, he had seen the Presidential nomination pass to Fremont in 1856, and had bated no jot of his enthusiasm or hearty work for his party. Fremont was defeated, but the great struggle with the slave power went on. The Republican party grew in strength, organization and definite purpose, with Seward still at its front. As in 1850 he had proclaimed the supremacy of the

Higher Law, so now, in a speech at Rochester, he uttered another key-note of the struggle in asserting that the conflict between freedom and slavery was an "irrepressible conflict." His popularity now was wide and growing, and up to the meeting of the Chicago Convention he seemed almost sure of the Presidential nomination. There is no doubt that he himself hoped for and expected it. It was the goal of a large-minded and honorable ambition. But by an unforeseen Providence Mr. Seward's friends were defeated in the Convention and Abraham Lincoln was nominated. Now, if ever, had he been a small-hearted, weak man or a mere office-seeker it would have been manifested. How did he meet this crisis of his career? His public action in at once coming cordially forward to the support of Mr. Lincoln, the strong work he performed for him in the campaign, and how he took the position of cabinet officer under him, are matters of history. But perhaps nowhere was the spirit and character of the man better shown than in the following private letter, written at the time, but now made public:

Auburn, July 6, 1860.

MY DEAR SIR—I sincerely hope that you have not inferred from my long delay in acknowledging the letter you wrote to me on the 18th of May, that I was unaffected by it or indifferent to the friendship suggested by it. If so, I need only to assure you that while generous friends by the hundred, in various parts of the country, have been favoring me with their expressions and assurances of renewed and endearing confidence, just as you have done, my time has been occupied with the unremitted duties of my place at Washington, when I was not called from them by parental griefs or cares.

Manifestly, my dear sir, it is a right and privilege of my friends to form and express their own opinion on the great event you describe in your letter with so much spirit, and in terms so generous toward myself.

Certainly, it would be an affectation on my part to reprove them for doing so. But there could only be one way for me. I think it is correctly held that the soldier, when he enlists in his country's cause, agrees to refer it to the judgment of that country what rank he shall take and what duties perform, and that he may do the cause more harm by questioning the decision which the country makes on his merits than he can do it good by the utmost bravery and efficiency in resisting the enemy. It would be very hard, indeed, if I were unable to submit to the common discipline of the camp, and to practice the magnanimity expected of every soldier, especially when my life has been so full of honors already.

But I look at the matter also from another standpoint. Our cause is now destined to success and triumph. That triumph would be an empty one if faction should rise among those who have brought it to this consummation. It seems to me a plain duty, to certify the American people, that I am in no case to suffer my personal ambition to bring any reverse, or even scandal, on the great party which is to inaugurate the principles of the Republican party in the administration and future conduct of the Government.

But I have perhaps said enough already on the personal bearing of the result at Chicago, and it only remains to thank you, as I do with all my heart, for your constant friendship, and assure you that I shall remember it forever and ever.

With sincere affection, your friend,

WILLIAM H. SEWARD.

HENRY C. BLOSS, Esq.

Is not this the very chivalry of faithfulness, as manly as anything in the history of Sidney or Bayard?

Another noteworthy trait in Mr. Seward's character was his persistent industry, activity and resistance of old age and death. This last was one of the finest things in his career, and rounds it with the noblest charm. After leaving his post as Secretary of State, at the age of sixty-seven, while suffering from severe physical disablement and in defiance of old age, he projected and carried to completion a journey round the world. Starting from his home in Auburn, with a few devoted

friends, he traveled westward over the Pacific Railroad, through the wonderful scenes of the Pacific States, crossing the broad Pacific Ocean, visiting Japan, China, India, Egypt, the Holy Land and Europe. He saw the great cities, many of the great and historic scenes, and the rulers of the eastern world. Everywhere he was received with distinction, honor and unbounded welcome. Returning home he set himself at work recording his vast observations of travel, and writing the history of his times. He even planned another journey through the north of Europe and Siberia, and would probably have entered upon it the past season had not his health failed so rapidly. As it was death found him with his harness of activity and brave energy still on and his intellect in its clear-est vigor.

THE HARVEST CRICKET.

IT is a noteworthy fact that at about the time in the year when the birds cease to favor us with their music, certain insects begin to exert themselves to supply their place. Of the sounds of these insects the sharp note of the locust seems most characteristic of midsummer and hot weather, and the continuous and regularly pulsating notes of the harvest cricket of the decline of the year, and of the gradually approaching coolness of autumn. Nothing so forcibly suggests to me the fact that the height of the summer's period of growth and greenness is past, and that the time of the swelling and ripening of autumn's fruits, preparatory to winter, has come, than, on some cool and quiet evening during the latter part of August, to hear for the first time the steady monotonous and accurately time-keeping chirp, chirp, chirp of the cricket, *Ecanthus niveus*. Wholly unacquainted with the appearance and habits of this invisible nightly serenader, I was for years curious to make his further acquaintance. Many a time I had traced the sound to a particular bush or vine, but upon making the least disturbance the songster was mute as well as invisible. But finally by accident I succeeded in identifying him. I chanced to be very quietly at work weeding in my garden near night-fall close by a mulberry or thimble-berry bush, as it is sometimes called, which I had transplanted from the woods, when one of these crickets "lifted his voice" from the midst of the bush. By cautiously following the sound I discovered that it came from a small green insect, not much over half an inch long that I had often seen there before. I noticed a trembling motion of its whole body at each pulsation of sound. It seemed marvelous that such a puny insect could make a sound that could be heard at such long distances, and could keep it going for hours together. This fall I learned something further respecting the creature's habits. Passing the raspberry plantation, I chanced to notice one of the wingless females gnawing busily at the bark of a stem of this year's growth. Fortunately seeing our entomologist, R. V. H., not far off, I hailed him, and we together watched the operations of the insect. After a due amount of gnawing at the bark it commenced boring the stem with its ovapositor. We watched it until it had apparently finished depositing one of its eggs in the central pith of the stalk, the work requiring over ten minutes I should judge. Upon looking further among the raspberry stalks, I found in some instances over a dozen places on single stalks, where eggs had been deposited in holes that had been perforated within one-eighth of an inch of each other. Upon cutting open the stalk, there the oblong yellow eggs were to be seen in a straight row up and down the center. The question whether or not this work of making crickets' nests of our raspberry bushes is injurious to them is quite an important one, and must be determined by further

observations. Possibly we have discovered in the harvest-cricket another in the long list of enemies that the fruit raiser is compelled to fight. But then it is not safe to make random charges of evil even against crickets, and we will give this insect a whole year to clear himself of the charge, charitably hoping that he will be successful in this endeavor.

We have called our new acquaintance the harvest cricket, but other insects go by that name. We have identified it as the *Ecanthus niveus* described in Harris' "Insects Injurious to Vegetation."

H. J. S.

THE NEWS.

AMERICAN.

It is expected that the surplus grain products of California this year will net the State \$20,000,000.

Prof. M. C. Tyler reports to the *Woman's Journal* that the best Greek scholar in Michigan University is Miss Stockwell.

The total trade of Montreal in 1835 was less than \$5,000,000. Last year its commerce including imports and exports was \$54,637,853.

The Comptroller of the Currency has authorized the Deseret National Bank of Salt Lake City to begin business. Brigham Young is President of this bank.

The Survey of the New York Vanderbilt underground railway has been satisfactorily completed. The city terminus is to be in the City Hall park just north of the new post-office.

The ruling high price of iron is stimulating the manufacture of that article in this country. It is said that manufacturers of blast-furnace machinery everywhere are driven to their utmost capacity, and more work is ordered from the different shops for general distribution than can be turned out in twelve months.

The Chicago, Burlington and Quincy Railroad Company is likely soon to lease, and eventually become consolidated with, the Burlington and Missouri River Railroad Company. The directors have agreed upon the terms, and a meeting of the shareholders to vote on the ratification of them is to be held on the 24th of December. This consolidation if effected will place a total of 1,226 miles of road under one management, constituting one of the most valuable and most profitable railroad properties in the country.

A virulent disease among the horses of Canada has been prevailing for sometime, and has lately appeared in Western New York. The veterinary surgeons call it an epizootic influenza. The early symptoms of the disease are said to be a light, hacking cough and general dullness, with an indisposition to move; cold ears and legs, with a watery discharge from the nostrils. At first the nasal membrane is pale, but as the disease advances it becomes highly colored and the mucous discharge changes to a greenish or yellow color and the pulse becomes more rapid. In Toronto the disease has been so general as to cause the suspension of the running of the street-cars and cabs, and of the drayage business generally. The disease if taken in time and carefully treated is not necessarily fatal. The best treatment is said to be rest, warmth, soft food, good ventilation and cleanliness.

Later. During the past week the epidemic has spread like wildfire throughout the country, appearing in Syracuse, Albany, New York, Brooklyn, Boston and other New England cities and towns. We hear of it as far east as Augusta, Me., and as far west as Chicago. In New York city it is estimated that 15,000 horses are under treatment, and several street-car and stage lines have stopped running. Wherever the disease appears it greatly interferes with the businesses which are dependent on horse power.

A Washington dispatch on the Indian question says: Thomas K. Cree, Secretary of the Board of Indian Commissioners, has returned to this city. In company with Felix R. Brunot, Chairman of the Board, he has just concluded an extended tour of four months' duration among the Indian tribes of Montana, Idaho, Wyoming and Colorado. They report the prospects in regard to the whole Indian question as very hopeful.

The Crows, who, next to the Sioux, are the most powerful tribe in the Northwest, under the new system, are not only willing that the North Pacific Railroad should skirt the whole northern border of their reservation, but offered in large numbers to accompany the surveying party as a protection against the Sioux. The Piegiens, Bloods and Blackfeet are, it is said, so thoroughly subdued by the new policy of justice and kindness that it is perfectly safe for whites to travel unarmed in any part of their territory. The Shoshone and Bannock Indians of Idaho and Wyoming are beginning to farm, and rapid progress is looked for. By a treaty made by the Commissioners with the Shoshones of Wyoming, they agree to cede to the United States 800,000 acres of their reservation, which, when the treaty is ratified by Congress, will be thrown open to settlement. On the land now ceded, Hamilton City, Sweet Water, Gold Belt, and a large extent of valuable mining territory are situated, as well as extensive farming and grazing lands. The Commissioner was careful to see that sufficient land was left the Indians to provide each with a good farm. The so-called Indian war in Utah and the reports of Indian outrages committed there are mostly fabrications. The Utes in Colorado and New Mexico, a large tribe, are desirous of a continuation of peace, and hopes are entertained of their early progress in civilization. Most of the late reports of Indian disturbances on our frontier have been originated by promoters of private interests, either to secure the presence of troops to consume their superabundant crops, or for the accomplishment of political purposes.

A committee of the citizens of Rochester, N. Y., have recently had an interview with the projectors of the New York, West Shore and Chicago railroad, to ascertain the terms upon which they will alter the route of the road from its present location so as to connect with that city. From their report we gather the following facts: It has been ascertained by careful surveys and estimates, that the expense of construction and equipment of a first-class double-track road from Hoboken opposite New York city to Buffalo, with the requisite stations and rolling stock, will aggregate \$41,000,000. This amount the officers of the road propose to raise substantially in the following manner:

First mortgage bonds	\$15,000,000
Second " "	10,000,000
Preferred stock	10,000,000
Common " "	10,000,000

The holders only of the latter stock are to have a vote for the directors, and the shares are not to be issued until the road is fully completed, or at the expiration of five years. In the mean time the subscribers to this common stock are to have certificates bearing four per cent. interest issued to them for the moneys paid in, redeemable at the time above mentioned in this stock at par. This is done that none of the stock which controls the directors shall come upon the market until the road is completed; thus cutting off any attempts of rival interests to stifle the enterprise by obtaining a majority of the stock. Ample means, it is claimed, are at their disposal under this scheme, the "Amsterdam Syndicate," as it is styled, a foreign association of capitalists, having furnished or promised the requisite funds. The directors recognized by the committee from the names shown them, were very respectable citizens not heretofore prominently known as identified with railroad interests. It was stated that the road was intended to be completed with single track within eighteen months, and the final location of the road determined on and the work of construction commenced during the present season.

The subject of improving the quality and increasing the quantity of fish in our lakes and rivers is of growing interest and importance to the people of this country. A convention was recently called in New York city, by Prof. S. F. Baird, U. S. Commissioner of Fish and Fisheries, at which twelve States were represented and much interesting matter was elicited. Not until the last session of Congress has the subject been deemed of sufficient importance to deserve any attention from that body, much less any appropriation of public moneys for its furtherance. In February last, at the earnest solicitation of the American Fish Culturists' Association, Congress voted the sum of fifteen thousand dollars, to be placed in the hands of a Commissioner, also duly appointed, he to make the wisest use of this fund to benefit the fishing interests of the country.

Previous to this action the States of New York and Connecticut authorized Mr. Seth Green to stock the Hudson and Connecticut rivers with young shad. By the aid of the latter gentleman and Mr. William Clift, and the coöperation of the Commissioners of the above States, the U. S. Commissioner has stocked with young shad to a greater or less extent the Mississippi above St. Paul, the Alleghany, the White river at Indianapolis, and the Platte river at Denver, Col. Prof. Baird referred to the fact that shad had been taken in quantities from Southern rivers, and urged that governmental aid be further sought till the Mississippi river and all its tributaries were abundantly stocked with this excellent fish. Prof. Baird then gave a report of what had been done about salmon. Mr. Atkins of Bucksport, Me., a gentleman of large experience in fish culture and very successful in breeding salmon in the Penobscot river, has promised to contribute several millions of eggs next season, which the Professor will distribute widely. Not content with this supply, he entered into correspondence with a German Association engaged in fish cultivation, under Government patronage. Through their influence the German Government kindly offered to present to the United States one quarter of a million salmon eggs from the Rhine; the sole condition being that an American expert should accompany and care for the shipment. A private contract has also been made for one quarter million more from the same source. In addition, an agent has been sent to California to do what can be done there to secure eggs for the Eastern States.

FOREIGN.

The Empress of Russia and Prince Nicholas are to spend the winter at Jerusalem.

The cholera is reported to have broken out with great virulence in different parts of India.

A large number of the French who have left Alsace and Lorraine are coming to Canada.

John Henry Merle d'Aubigne, historian of the Reformation, died at Geneva, Switzerland, on the 18th inst.

The Australian telegraph line is completed and Melbourne is now in communication with London and New York.

Prof. Agassiz has been elected Associate Member of the French Academy, in the place of Sir Roderick Murchison.

Sir John Duke Coleridge, Attorney-General of Great Britain, says of the result of the Geneva Arbitration that "England has got well out of a bad business."

The London Board of Public Works have voted almost unanimously in favor of removing the tolls on Waterloo and other toll-bridges across the Thames.

Miss Anna Jay, daughter of John Jay, American Minister at the Austrian Court, was married in London on the 18th inst. to General von Schweinitz, German Ambassador to Austria.

The Emperor of Germany, to whom the San Juan Boundary question was referred by the Governments of the United States and Great Britain, has decided in favor of the United States.

RECEIPTS FOR THE CIRCULAR.

H. W. O., Sand Spring, Iowa, \$1.00; T. W. F., Fort Dodge, Iowa, \$1.00; R. T., Wallingford, Conn., \$2.00; F. L., Cornton, Vt., \$1.00; F. K. G., Dansville, N. Y., \$1.00; R. H., Newark, N. J., \$1.00; F. H. M., Solville, N. Y., 50 cts.; G. S., Auckland, N. Z., 25 cts.; R. C., McConnellsville, N. Y., \$2.00; J. M., Bureau Junction, Ill., 50 cts.; P. C. V. B., Shanghai, China, \$3.04; H. A. B., Horicon, N. Y., \$1.00.

ALEXANDRE DUMAS, SR., was one day asked by a friend to contribute ten francs for the funeral of a bailiff who had died in destitute circumstances. "What?" exclaimed the great novelist, "ten francs for burying a bailiff! Here are one hundred francs—bury ten bailiffs."

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